

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 8.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

BRIEF EXPOSITOR, NO. 1.

FOR THE CHRISTIAN TELESCOPE.

"And thou shalt call his name Jesus, for he shall save his people from their sins." MATT. i. 21.

Such were the words of the Angel when he announced to the venerable Joseph, the certain promise of the long expected Redeemer. The word Jesus it appears, is derived from the Hebrew, *Jehoshua*, which is rendered *Jesou* in the Greek, and *a Saviour* in English. The word *Jehoshua*, is compounded of *Jah*, signifying *Jehovah* and *Hoshea*, a *Saviour*:—consequently when connected, *Jehovah, a Saviour*. This affirmation is ably supported in several instances, both in the old and in the new Testaments; and indeed the words of the Angel are sufficient testimony of themselves; "thou shalt call his name Jesus"—but why?—"for he shall save his people from their sins." The preposition *for* as here used, can leave no doubt on the mind of any, as to the intended meaning of the appellation given to our divine Lord: it gives with the words in connexion, a reason why he should be so called; because, or "for, he shall save, &c." One more instance shall be produced in which this word is used, Num. xiii. 16. "and Moses called Oshea (the same as Joshua) the son of Nun—*JEHOSHUA*." Here Moses calls Joshua, a *Saviour*, referring no doubt to the assistance which he, as his successor in the government of the Jews, should render that people, and every person who has read with any degree of attention the Book of Joshua, will undoubtedly recollect the account there given, of his saving the Israelites from many of the miseries threatened them as natural consequences of their captivity, and conducting them through every danger to the promised land. The same word is used in the following passages, which it is unnecessary here to quote at length, as they can be examined by any, so disposed, at leisure: Isaiah xxv. 9, xlvi. 17, 21, 22, 25. Jeremiah xxiii. 6, which may be compared with Luke ii. 11. ix. 56, xix. 10. John iii. 17, xiii. 47. Acts xiii. 23. 1 Tim. i. 15, as parallel passages. He was called Jesus that the prophecies might be fulfilled which declare, "They shall call his name Emmanuel" (in the Hebrew *Emmanouel*) "which being interpreted, is God with us."

Having thus fixed the meaning of the word Jesus, I shall now pass to inquire who are the people he is to save?

We are informed in holy writ that from universal chaos, God, by the word of his mouth produced order, and created man, his noblest work, out "*of the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soul.*" We therefore are bound to him in the bonds of gratitude as the former of our bodies and the Father of our spirits. God declares by the mouth of his holy prophet (Ezekiel xviii. 4) "*Behold all souls are mine: as the soul of the Father, so the soul of the son is mine.*" In view of this testimony, no one who believes the words of God himself, will deny but that he has the right, and the undoubted right, to dispose of the whole family of man in such a manner as may seem to him most fit and proper. This power Christ declares his Father hath delegated to him; "*all power is given unto me in heaven and in earth.*" And again; when praying to his Father a short time before his crucifixion, he says, "*all mine are thine, and thine are mine.*" "*And as thou hast given him power over all flesh,*" but why? the answer is in the words following; "*that he should give eternal life, to as many as thou hast given him.*" (John xvii. 2, 10.) We have shewn above that all power, and all souls were given into his hands, that he should give eternal life to as many as were given him, consequently as Christ "*came not to do his own will but the will of the Father who sent him,*" all mankind without exceptions, must eventually be saved; for this he declares is the will of his Father, "*that of all he hath given him he should lose nothing, but should raise it up at the last day.*" He is not only to give eternal existence to all mankind, but he is also to bring them all to the knowledge of God and himself, for he declares, "*this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*" (John xvii. 3.) Therefore, as he is to give them eternal life, or the knowledge of God and himself, who can for a moment doubt the ultimate happiness of all mankind? Is it possible for any candid mind to doubt evidence so clear,—testimony so plain? If there are any such, I can only say to them as our divine Redeemer did to one Saul of Tarsus; "*It is hard for thee to kick against the pricks.*"

PHILOS EXETASIS.

MORALIST, NO. 4.

FOR THE CHRISTIAN TELESCOPE.

"So then every one of us shall give account of himself to God." ROM. xiv. 12.

Man is a moral agent, possessing a sense of right and wrong, and ability to perform either a good or vicious act. He inherits faculties, both rational and active, perceptive and retentive, contemplative and deliberative. These essentials or properties are the endowments of his Creator, which constitute him a moral, accountable being. Man's accountability is

coextensive with the knowledge of his duty, or his apprehension of the divine will and government. He is answerable for the use he makes of the faculties of his constitution to that impartial Judge, who rewardeth every man according to his works. "So then every one of us shall give account of himself to God." How dreadful soever the thought may seem, yet we are assured by the pages of divine truth we shall give an account to God for every idle word. There is no action of man that escapes his notice. That all-pervading eye of his omniscience penetrates the deepest recesses of the heart, and takes cognisance of every thought, deed, and action. Before the orient beams of light smiled upon creation, when naught but universal chaos reigned, prior to nature's auspicious birth, his infinite prescience exhibited all events, and comprehended every volition and action of the creature man. Our characters were perfectly known to the infinite mind from all past eternity, and all our actions certain to him who hath declared the end from the beginning, and from ancient times the things that are not yet done. Hence it is impossible that the Deity should be disappointed in his creatures: nothing new could occur to frustrate his designs or interrupt his purposes. The actions of the creature together with their consequences were unalterably established by the law of his immutability before his existence had commenced. Every desire and volition of the creature were well understood by the omnifick God, and the means requisite to bring them into subjection, and render them subservient to the divine will, wisely designed. He hath associated with every digression from the path of duty, those thorns of conscience which create the most acute suffering and torment. The transgressor is continually harassed with conflicting passions, and followed by a train of evils ever attendant on guilt: if he seek to allay his suffering by farther indulgence in wickedness, he most assuredly entails a greater sum of wretchedness; his bosom becomes the sad receptacle of keen despair. Those objects and pleasures which once delighted and gratified his senses become disgusting, and serve but to heighten the anguish of his soul. In this, the wisdom of the divine government is conspicuously displayed:—The laws of Jehovah are so constituted as to take immediate cognisance of every offence. Their sanctions are already obtained: Rewards and punishments are impartially and equitably distributed, and so admirably are they calculated and designed, as to convert our own crimes into the ministers of wrath and justice, and to make the sinner and evil doer, their own voluntary destroyers. How awful must the situation of that man be, who, regardless of his obligation to render obedience to the divine mandates of heaven, wanders from the sacred rule of duty, and by unrestrained indulgence absorbs all the noble faculties of his soul! The bitumen of guilt and infernal fire, kindle in his adulterated heart, never to be extin-

guished while there remains chaff and corruption unconsumed! Is this the language of fanaticism, or vague chimera? Does not the experience of men in all ages when united with our own, speak in more emphatic strains its awful reality? Hear the murderer Cain, when made to feel the weight of his iniquity and undergo the incessant piercings of his blood-bought guilt, in all the pungency of his suffering, exclaim—*My punishment is greater than I can bear!* Thus, in the punishment of Cain we discern that *the way of the transgressor is hard*—that misery is the immediate and unavoidable consequence of crime—that the sinner's own wickedness is made to reprove him, and his backslidings to correct him; and that God will by no means clear the guilty.

FOR THE CHRISTIAN TELESCOPE.

REV. EDITOR,

Dear Sir: For the satisfaction of many inquiring minds, and presuming that you are able and willing to give every necessary aid that is possible, it is anxiously wished that you would publish the most rational and obvious expositions of the subsequent portions of scripture, viz. The first passage will be found in Gen. 6th chap. and the 8 first verses. In this passage it is desired to have the following queries particularly considered. 1. How came God to destroy the world of mankind for their *wickedness*, if it were his final determination to have them *all* saved and made happy? 2. What is meant by God's *repenting*? 3. What is meant, "My spirit will not always strive with man?" The temporal destruction of the antediluvians, the Sodomites, and Pharaoh's host are much harped upon by the enemies to universalism, at the present day, to prove that *all* mankind will not be saved! 2d. The next passage is in 1. Tim. v. 24, 25. 3d and lastly, you will find the other passage in Rev. 20th chap. 14th and 15th verses. Your candid explanations of the above subjects and portions of scripture will be very acceptably received and cordially read by every true christian friend to your very useful and interesting paper.

Yours with great respect,

In the gospel of truth, R. C****.

Middleboro', August 27th, 1824.

FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR.—In reply to the interrogations of "Querist," in the last TELESCOPE, I would observe: 1st. That it is very probable, as he seems to suggest, that the curate and the other two, disguised as devils, did not really believe in the existence of a Devil, but merely made use of the name to accomplish their purposes; or, at least, that they did not consider themselves liable to fall into his hands, owing to the facility with which Catholicks suppose they can obtain remission of their sins; for it is hardly credible that men who really believe in the existence of a Devil, who goeth about like a roaring lion, seeking whom he may devour, and who have a full and constant sense of the subject on their minds, and that their wickedness would put them into his power, would dare to commit such an act as the one of which these men were guilty, even had they no love to God to restrain them.

2dly. There is no evidence, besides the profession of these men, that they believed in endless punishment; and how much credit should be attached to the profession of men who can lie, and deceive, and do as this account represents, is left for mankind to decide. It is well known that even the head of the Catholick church has in past ages, been infected with infidelity. But suppose they did believe in endless punishment, they did not believe they were exposed to it, having the means of pardon as they supposed within their reach; and having no love to God, as is very evident from their character, they had no restraint of any description, to the full indulgence of their diabolical tricks, and so they did as they listed—a natural consequence of a destitution of the fear of endless misery in bad men. 3dly. It is undoubtedly the case that there are, as "Querist" styles them, "Devils of the above description," besides those in Spain—bad men, who do not believe in the existence of a devil,—who disbelieve in endless punishment; or, who believing in both, yet think themselves out of danger; and so having no principle of holiness, indulge themselves without restraint in their own wicked ways.

RESPONDENT.

FOR THE CHRISTIAN TELESCOPE.

CEREMONIES.

Plainness and simplicity are inseparable marks of Religion, as well as of truth; they both win men to their precepts by that plain, persuasive eloquence which addresses itself directly to the understanding, and which is so calculated that the meanest capacities, are capable of acquiring a knowledge of it; yes, so plain are they, "that the wayfaring man, though a fool, may not err therein."

Wisdom, Truth, and Love, are the three grand principles, on which pure Religion is founded: It abhors violence as directly contrary to its nature, and *fraud* as beneath its dignity. God himself has declared, that "all who worship him, must worship him in spirit, and in truth;" that sincerity, and pure devotion, must be the motive of action; and though religion, has been overshadowed by a false veil of prejudice, and error;—though fanaticism has done her utmost to sully its purity;—yet, the substance, unshaken by the ever destroying hand of time, must forever remain the same;—untarnished by the foul breath of superstition, uncontaminated by the baleful influence of prejudice;—it must at length arise majestic in its grandeur, and shine forth on regenerated man, in ceaseless splendour.

In looking over the pages of ecclesiastical history, we have to deplore the baleful effects produced by that idle round of ceremonies, practiced among almost all denominations of christians; although they were at first invented for good and beneficial purposes, viz.—to give variety and interest to their mode of worship, with the intent to lead men to give their attention more readily to its more important precepts, yet, in the end they have proved the greater evil of the two; designing ecclesiastics, seeing the great effects produced on multitudes, who are ever ready to grasp at every thing strange or marvellous, gradually instilled them into the ever open minds of their auditors, not only as a part, but as a

very important part, of divine worship:—these have been handed down to the present day, with such additions and amendments, as circumstances of convenience seemed to require.

What can be more ridiculous or disgusting, than to suppose that an all-wise, all-powerful, infinite, and eternal God, can be pleased with a ridiculous round of ceremonies like these; as though he were a being, who needed the worship of men's hands, and not their hearts:—How different from this, is the command of our heavenly Father—"My son," says he, "give me thine heart." They can only tend to lead the mind, from that pure devotion, which it is our bounden duty to offer to the benevolent Author of our being.

It behoves us as *men*, as *christians*, to do away these fulsome errors;—let our conversation be yea, yea, and nay, nay. Let sincerity guide our every action, that the words of our mouths, and the meditations of our hearts, may rise up to our heavenly and divine Father, a grateful offering of pure and unsullied devotion.

G.

NEW ASSOCIATIONS.

A new Association has been formed in New-Hampshire, by the name of the Rockingham Universalist Association, and its first session held in the town of Deerfield. Seven brethren were present at the formation of this association, who, after the services were concluded, and the necessary arrangements made, adjourned it to meet on the first Wednesday and Thursday in Sept. 1825, in Nottingham, N. H.

Another Association of Universalists has been formed in New-Hampshire, and its first session held in Westmoreland. Four brethren were present at its formation, who have adjourned to meet at Hancock, N. H. on the second Wednesday and Thursday of June, 1825.

The Philadelphia Gazetteer mentions that Mr. R. L. Jennings has commenced preaching the gospel in Philadelphia and the vicinity, and that the Universalists are much pleased with this new preacher. We presume he is the gentleman who took notes of the discussion between Messrs. Kneeland and M' Calla.

MR. EDITOR,

I propose furnishing for the Telescope, occasionally, short selections designed for the benefit of the female part of your readers, under the head of "Advice to Females." The insertion of the following will give me courage to proceed further, and I hope will encourage some one to furnish advice for your columns designed for the male part of your readers. S.

ADVICE TO FEMALES.

"Brighter than polished silver, more valuable than Peruvian ore, more precious than the pearl of the sea, than the diamond in the bowels of the earth, or all the shining treasures of the mines of Potosi, is reputation to a woman."

As the time that is past is gone forever; as the word that escapeth thy lips, returneth not again; so is the good name of a woman, when it goeth from her.

Art thou beautiful as the morning, art thou comely in the evening, do strangers speak thy praise, and my acquaintance pour their encomiums on thee; yet thy way is a narrow path, from which, if thou stayest, thou wilt never more find it out, thy praises will be turned into revilings, and thy encomiums into keen reproach.

Art thou placed on an eminence, among the daughters of woman, dost thou sit at the head of the board, do crowds of admirers bow down before thee with reverence; yet thou sitest on a slender pinnacle, from which the sudden breath of indiscretion, or the strong blast of envy may cast thee down; so shall thy fall be that of the falling meteor: thou shalt be despised in the dust, and gazed at on high, no more.

Wouldst thou preserve this jewel of an high price, let not the boaster, nor the professed betrayer, come near thine house.

Be not frequent in the walks, nor in the thronged parts of the city, nor in the high places of the theatre.

Encourage not a train of admirers, lest their envy and jealousy of each other, cast an odium on thy conduct.

As the way of a man on the ridge of an house, so is the fame of a woman among a crowd of fools; but the coquet is light of heart, and danceth along; no wonder, therefore, she falleth.

Yet affect not to despise temptation, for the prude loseth her good name by the means she taketh to preserve it.

Keep the appearance of evil at a distance; for the show of a crime may be as fatal to thy reputation, as the reality of a transgression."

SELECTIONS.

REFLECTIONS ON GENESIS i. 26.

(CONTINUED FROM PAGE 14.)

We may further observe—That God made the first pair male and female, that they might multiply and inhabit the whole earth, and supply a perpetual succession of men and women, pronouncing a blessing upon the regular propagation of the human species, ver. 28. *And God blessed them, &c.* But this blessing, divines have supposed was turned into a curse, by Adam's transgression; which so corrupted the human nature, that thereby and thenceforth we all come into the world under the wrath and curse of God. But that this also is a mistake, is most evident from Gen. ix. 1. where God repeats and pronounces the very same original blessing upon the increase or birth of mankind, 1600 years and upwards, after Adam's transgression, when the world was to be restored, and replenished from Noah and his sons. This proves, that mankind in all successive generations, have come, and will come into the world, under the very same blessing and favour of God, which was declared at the first creation of man. It is of great importance to observe these remarks, not to produce any disgust or animosity towards those that espouse the contrary opinion, who ought to be treated with candour and forbearance, but to settle our own judgments upon right principles.

Once more; the original grant of sustenance to man was confined to herbs, and the fruits of plants and trees, ver. 29, 30. which afterwards was enlarged, and included animal food. Gen. ix. 3.

Now let us take a survey of the nature which God has graciously bestowed upon us. The body consists of a mean material, *the dust of the ground*; but the mind is of a nobler extraction, for (chap. ii. 7.) *God breathed into his nostrils the breath of life, and man became a living soul.* Job xxxii. 8. *The inspiration of the Almighty giveth us understanding;* the noblest gift of our Maker: The force and excellence of which, appears in a surprising variety of inventions and discoveries. It is this faculty which penetrates into the most secret recesses of nature; judges of, and admires the beauty and contrivance of the vast fabric of the universe, and traceth the footsteps of the most astonishing wisdom and regularity in the various situations and motions of the heavenly bodies. By this we review generations and actions, characters and events, that existed long before we were born; and dart our reflections the other way, into futurity even as far as to the final period of this world, with all its works. By this we conceive, though but negatively, Eternity itself; and apprehend the state and felicity of beings far superior to ourselves. By this we stretch our thoughts to the highest excellency, and contemplate the nature of the infinitely perfect Being.

Our singular honour and advantage lies in our moral capacities. While instinct determines the pursuits of inferior creatures; whilst they are utterly unable to judge of causes and effects, to draw consequences, or to reason about the natures and tendencies of things, in order to avoid or embrace, and are rather acted upon than act; we deliberate, we choose our way, we feel and examine what is before us; this is good, and therefore to be chosen: this is evil, therefore to be avoided; this will improve and exalt our life, this leads to dishonour and misery.

We can study and observe the precepts of divine wisdom; imitate the moral perfections of Deity, converse with the supreme Father, and desire, and in some degree dispose ourselves for the everlasting enjoyment of his favour. And agreeably to these distinguishing honours of our nature, God our Maker, whose delights are with the children of men, has expressed his high regards to us, by supplying us with all proper materials for the improvement of our understandings; not only the objects of nature, but also the writings of good and wise men, especially the holy scriptures, a rich treasure of the most excellent knowledge; containing the most surprising discoveries, the most useful instructions, the most just and noble principles and motives, and whatever is proper to cultivate and refine our spirits. In particular, the redemption of the world by our Lord Jesus Christ. That God should send his well-beloved Son out of his bosom to dwell among us in flesh, to reveal the high designs of divine wisdom and goodness, to give himself a sacrifice and an offering to God upon the cross, to make reconciliation for iniquity, to raise us to the dignity of kings and priests to his God and Father, that we might reign for ever with him: this exalts the love of God to men infinitely beyond our

highest thoughts and imaginations: this raises our nature to an amazing, to an inexpressible dignity and value.

These considerations should dispose us to be pleased with our being, and thankful to our Maker for it. With pleasure we should reflect that we are *men.* Every person, how low soever in the world, hath that in possession, which is more valuable than thousands of gold and silver; an immense treasure, to which the whole earth bears no proportion; himself, a reasonable soul, an immortal spirit; to which, in real excellence, the visible creation, the earth with all its material riches, the sky with all its splendid furniture, is not to be compared. Let us not measure ourselves by worldly riches. The soul is the standard of the man, and raised vastly above all that is earthly. How foolish then, how shameful, how impious is it to prostitute ourselves to the trifles of the world; to indulge an extravagant fondness for earthly things, and to make our reason a drudge to sensual pursuits! God has made us *men*, creatures of the finest powers and faculties; he hath used us as men, by making the most ample provision to enable us to honour his grace and our own being. And shall we desert our manhood? Shall we despise the rich bounty of Heaven? Shall we mingle with the dust that particle of superior life, which God breathed into us? Rather let us assert the dignity of our being, and make it our principal care to improve by all the advantages God hath provided. The knowledge of God; conformity of heart and life to his will; the fruits of the spirit, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance; converse with God; the high privileges of the sons of God; the prospect of eternal glory; these are the objects of our care; as we are enlightened by the gospel, we are obligated to make these our study, and to form our spirits according to the sublime and excellent sentiments which these inspire, and thus be fitting and advancing for a much higher and more perfect degree of existence in a better world.

FASHION.

By the decree of fashion, this republican, and otherwise free nation, is thrown into *casts*, as really, in some respects, as the East Indians have been by their Brahmins; and the only way to gain admission, or maintain a standing, in the higher *cast*, is to dress gorgeously and fare sumptuously, *no matter by what means.* Hence the general struggle. The rich march foremost in the ranks of fashion, and the others keep as close to their heels as possible, following on in a long train like files of geese. This is *comic* in appearance, but *tragic* in reality.

It is amusing at first thought, to see families in narrow circumstances struggling to make the appearance of high life; to see them vieing not only with one another but with the rich, to exceed in finery and splendor: to see how much pains they take and how many arts they use, to dazzle the eyes of the beholder with the mockery of wealth. But on due reflection one finds more reason to be sad than merry. When we consider that these deluded people are following a phantom that is leading them to ruin, that they are incurring expenses which they are

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utterly unable to support, that they are bartering away solid comforts for an empty show, that by striving to live splendidly they are losing the means of living decently and comfortably; when we consider they are bringing wretchedness upon their children, by leaving them to the buffettings of poverty; aggravated highly by their acquaintance with fashionable life; when we consider, finally, that some of them are defrauding their creditors by sacrificing upon the alter of fashion what is needed for the payment of their just debts; when we put these considerations together, we find them enough to excite deep regret and sorrow."

FROM THE NORTH-AMERICAN REVIEW.

On the Raising of Jairus' Daughter.

They have watch'd her last and quivering breath,
And the maiden's soul has flown;
They have wrapt her in the robes of death,
And laid her dark and lone.

But the mother casts a look behind,
Upon that fallen flow'r.—
Nay start not—"twas the gath'ring wind,
Those limbs have lost their pow'r.

And tremble not at that cheek of snow,
Over which the faint light plays,
'Tis only the crimson curtain's glow,
Which thus deceives thy gaze.

Didst thou not close that expiring eye?
And feel the soft pulse decay?
And did not thy lips receive the sigh,
Which bore her soul away?

She lies on her couch all pale and hush'd,
And heeds not thy gentle tread,
And is still as the spring-flow'r by travellers crush'd,
Which dies on its snowy bed.

The mother has flown from that lonely room,
And the maid is mute and pale—
Her ivory hand is cold as the tomb,
And dark is her stiffen'd nail.

Her mother strays with folded arms,
And her head is bent in wo,
She shuts her thoughts to joys or harms,
No tear attempts to flow.

But listen! what name salutes her ear?
It comes to a heart of stone;
"Jesus," she cries, "has no power here,
My daughter's life has flown."

He leads the way to that cold white couch,
And bends o'er the senseless form,
Can his be less than a heavenly touch?
The maiden's hand is warm!

And the fresh blood comes with roseate hue,
While death's dark terrors fly,
Her form is rais'd and her step is true,
And life beams bright in her eye!

The habit of thinking, of making new discoveries, of acquiring new ideas, is a never-failing resource to him who feels his mind enriched by observation, and knows how to apply the knowledge which he gains.

SLANDER.

"Against slander there is no defence. Hell cannot boast so foul a fiend; nor man deplore so fell a foe; it stabs with a word—with a nod—with a shrug—with a look—with a smile. It is the pestilence walking in darkness—spreading contagion far and wide, which the most wary traveller cannot avoid: it is the heart-searching dagger of the dark assassin: it is the poisoned arrow, whose wound is incurable: it is the moral sting of the deadly adder—murder its employment; innocence its prey; and ruin its sport."

Montpelier (Vt.) Watchman.

A HINT TO PARENTS.

"Be careful not to learn your children any thing which it will be necessary should be unlearned at a riper age. Take care to make such impressions on their tender infancy as you would wish should be permanent and lasting. Never let it be out of your memories, that habits woven into the very principles of their nature are unspeakably better than mere rules and lessons, which they so easily forget."

A HINT TO PROFESSORS.

"Neither scolding or ridicule will cure men of their religious prejudices: for by inflaming their anger, it renders their prejudices the more stubborn and inveterate. It is no matter how absurd, or even monstrous, their errors and prejudices be: if you offend them by the grossness of your manner, there is little hope of your convincing them afterward by the cogency of your reasoning."

Anecdote.—The late Dr. Magrath being called upon to visit a sick man, asked him, as he entered the room, *how he did?* "O doctor," replied the man, in a plaintive tone, "I am dead." The doctor immediately left the room, and reported in the neighbourhood that the man was dead. The report was believed and circulated; but as soon as the mistake was discovered, the doctor was asked, why he had "propagated a false report?" He replied, that he had it upon the best authority; for he had it from the man's own mouth.

Prejudice.—Prejudice, that canker of the human heart has injured mankind by impeding personal intercourse, and thereby, clogging the channel of intellectual improvement; it forbids fraternal associations, and the very intercourse between the sexes, who were formed for each other's happiness: it frowns upon that interchange of sentiment, that reciprocal communication of opinion, that generous circulation of intellectual wealth, which, while it enriches another, advances itself: it dissolves the bond of social union, and makes man sit down the gloomy, selfish possessor of his own miserable mite, with too much hatred to give, and too much hatred to receive, those benefits which Providence, by leaving our nature so unaccommodated, has pointed out as necessary to pass between man and man: under its influence we spurn from us the good, if we dislike the hand that offers it, and will rather plunge into the mire than be guided by the light of one whose opinion is at variance with our own.

ANOTHER CHALLENGE.

Mr. M'Calla has challenged Mr. Kneeland to another controversy, to which he has assented, on condition that Mr. M'Calla's friends will open one of their Meeting-Houses, to show that they approve of his method of conducting an argument, and to reciprocate the favor they enjoyed in the use of his Church, in the first debate.

ORIGINAL POETRY.

MAN MADE UPRIGHT.

When man, the image of his God,
Came from the Maker's hand;
Whose breath inform'd the sleeping clod,
And gave to him command—
His soul was fraught with gentle peace,
Remov'd from ev'ry fear;
From ev'ry thought of sin releas'd;
From ev'ry painful tear.
No pangs of guilt his bosom tore,
Nor riv'd his heart with pain;
No deed unrighteous to deplore,
Nor grief for comforts slain;
But all was placid, mild, serene,
While love inspir'd his breast;
The fields were cloth'd in cheerful green,
And all creation blest.
With conscious innocence and joy,
He heard each warbler sing:
While nobler strains was his employ,
In praise to heav'n's high King.

D Reply to R. C****'s request in our next.

The Editor expects to preach at Chepatchet Meeting-house, on Tuesday, 28th instant, at 2 o'clock in the afternoon.

MARRIED,

In this town, on the 19th instant, by Rev. Mr. Pickering, Mr. Caleb Godfrey, to Miss Betsy Eddy, daughter of Mr. Peleg Eddy, all of this town.—And on 22d inst. Col. Jeremiah Fenner, to Mrs. Mary-Ann Harris, both of Cranston.

On Tuesday morning last, by Rev. Dr. Park, Mr. Benjamin F. Taylor, to Miss Jane J. Cushing, daughter of Mr. Henry Cushing.

In New-York, on Sunday morning last, by Rev. Dr. Romeyn, Captain William Comstock, of the Steam-Boat Fulton, to Miss Harriet Pearson, eldest daughter of Col. Samuel Pearson, of this town.

DIED,

In this town, 18th inst. after a short illness, Mr. Daniel C. Snow, in his 26th year.

Same day, Christopher Lippitt, infant son of Mr. Wm. C. Snow, aged 13 months.

On Tuesday last, Thomas Champlin, infant son of Mr. S. Benchley, aged 20 months.

Same day, Mary Cecilia, infant daughter of Mr. George G. Harrison, aged 16 months.

On Wednesday morning, Mrs. Sarah Burrill, consort of James Burrill, Esq. in her 47th year.

On Wednesday evening last, Mrs. Sarah Olney, in her 47th year, consort of the late Mr. Simeon H. Olney.

On Thursday last, Jesse Whitmore, Esq. aged 68. Funeral to-morrow afternoon, immediately after divine service—his masonic brethren are requested to attend.

In Cumberland, 18th inst. Semantha, youngest daughter of Mr. Palemon Walcott, aged 1 year and 6 months.

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